A

Religious Trust in GOD *the Best Security against the present Rebellion.*

Set forth in a

SERMON

Preached in the

Parish Church of St. ETHELBURGA

November the 13th. 1715.

BY

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LORD MAYOR.

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A

SERMON

B

LONDON:

To the Right Honourable

Sr. *CHARLES PEERS*, Kt.

Lord Mayor

Of the CITY of *LONDON*.

MY LORD,

THIS *Sermon was composed with no other Design, than to shew my hearty Concurrence with the* Most Reverend the Archbishop and the Right Reverend the Bishops *in the Declaration lately publish'd subscribed by their Lordships, and thereby prove my Behaviour agreeable to my repeated Oaths and Subscriptions; and it is now published without the least material Alteration, in order to vindicate my self upon the ill Treatment I met with from some that heard it. And when I had prevailed with my self to appeal to the World in this Publick Manner, whether there be any thing contained in this plain but well meaning Discourse that can be justly Excepted against, I was soon determined whose Patronage to ask for it, not only upon the account of the great Kindness which Your Lordship hath Already shewed me, but in regard that it agrees in Every Part with Your honest Resolution,* to serve God,

cannot but think it very Unreasonable to censure any Person for discountenancing an Unnatural Rebellion, and that it argues great Iniquity in the present Age, when a ready Complyance with the Commands of our Superiours is thought Criminal: But none of these Things move me Otherwise than to a true Christian Compassion towards the Persons so Unhappily misled. I have always had a due Regard for the Memory of our great Deliverer King WILLIAM, *and thought the Protestant Succession in the Illustrious House of* Hannover *which he bequeathed to these Kingdoms an Inestimable Legacy; and I doubt not but All true Lovers of our happy Constitution esteem His present Majesty's Accession to the Throne of his Ancestors, the common Good of the Nation, and the only Security of the Established Church. That this our Only Rightful and Lawful King may enjoy a long Life and a prosperous Reign over Us, and when the Divine Providence shall translate him* to a Kingdom that cannot be shaken, that his Royal Issue may peaceably succeed to his Vertues, Crowns and Dignities, and enjoy These from Generation to Generation, *shall be Always the earnest and hearty Prayer of,*

My LORD,

Your LORDSHIP's

Most Devoted Servant

and CHAPLAIN,

Ralph Skerret.

PSALM ix. *Verſ.* 10.

They that know thy Name will put their Truſt in Thee: for thou Lord haſt not forſaken Them that ſeek Thee.

THO' it be every Man's Duty in the Time of Rebellion and Tumults, to addreſs himſelf to his Neighbour in the Language of *Joab* to the Army of *Iſrael*, *Be of good courage, and let us play the men for our people and the cities of our God*; 2 Sam. 10. 12. yet notwithſtanding our honeſt Zeal and Reſolution, we muſt not depend upon the *Arm of Fleſh*, but truſt altogether in the *Living God*, who hath the Hands and Affections of all Men in his Power, and diſpoſes *Theſe* as it ſeemeth beſt to his *Unerring* Wiſdom. And accordingly we find that holy *David* would not pre-

Pſal. 44. 6. ſume upon any Occaſion, *to truſt in his bow, or relie upon his ſword to help him*; but choſe rather to commit Himſelf and his Affairs to the Diſpoſal of *Providence*, *Ver.* 7, 8. that had ſo often *ſaved him from his enemies, and put them to confuſion that roſe up againſt him.*

Some ſuch happy Deliverance we may believe gave Occaſion to this *Pſalm.* For in the Beginning of it he mentions ſome *Marvellous Works* perform'd by God in his Favour; which the Third and Fourth Verſes tell us were the *driving back his enemies and maintaining his right.* But tho' the *Marvellous Works* which the *Pſalmiſt* here refers to, were ſuch indeed as juſtly called for his *ſincereſt* Praiſe; yet muſt we not think *Theſe* greater than what all the *Faithful* may expect, who *by Prayer and Supplication with Thankſgiving make their Requeſts known unto God.*

Fleſh and Blood may recoil in View of *approaching* Dangers, and the Thoughtleſs and Inconſiderate *be ſometimes afraid*, when they meaſure their Enemies Force by their *Preſumption*, or proportion their Strength to their *Malice* and *Ill-nature*: But they who conſider, that the *Almighty ſits upon the Everlaſting Throne judging right*, will always ſee Reaſon ſufficient

ficient to believe that *God will be a defence for the Oppreſſed, even a refuge in due time of Trouble.* In Confidence whereof the *Pſalmiſt* makes this Aſſertion in my Text; *They that know thy name will put their truſt in thee: for thou Lord haſt not forſaken them that ſeek thee.* For the better Explanation and due Improvement of which Words, I intend to obſerve this following Method.

Firſt, I ſhall ſhew what the *Pſalmiſt* means by the *Name of God*, and who may be truly ſaid *to know This.*

Secondly, I ſhall conſider the Nature of that Truſt and Confidence, which Such as know the *Divine Name* ought conſtantly to put in God.

Thirdly, I ſhall lay before you the *Force* of that Argument here uſed by the *Pſalmiſt*, to perſuade Such as *know the Name of God* to put their Truſt and Confidence in him. And

Laſtly, I ſhall conclude the *Whole* with a proper Application to *Ourſelves* and the preſent State of the Nation in general.

Firſt

First then. By the *Name of God* the *Psalmist* must be supposed to mean his Attributes of *Wisdom*, *Power*, and *Goodness*. For when the *Scripture* any-where mentions the *Name of God*, it is with an Intention to give Men *proper* Notions of his Divine Nature and Essence; and their *Finite Capacity* can't come at any better Knowledge of his *Infinite Nature and Essence*, than what 'tis able to find out by these Divine Attributes.

I know indeed that there are several Places of Scripture, where the *Name of God* is seemingly put to signifie his *Power* alone. But forasmuch as *This* will contribute little, where there is any Defect of *Wisdom* to choose, or of *Goodness* to persuade him, *to save and defend men when they call upon him:* Therefore, wherever we find the *Divine Name* mention'd any where by way of Defence or Consolation to the *Afflicted*, there the *Wisdom* and *Goodness* of God are always included, tho' perhaps not so plainly and immediately referr'd to. When God made himself known unto *Moses* upon Mount *Senai*, he did it under the *Name of the Lord, the Lord God gracious and merciful, long-suffering, and abundant in goodness*. This Name, God seems to be

Exod. 34. 6.

more

more especially pleased with; This is most expressive of his *Divine Majesty and Greatness*, and This carries in it the securest Ground of *Support* and *Comfort* to his Creatures in all Times of Sorrow, Need, Trouble, or any other Adversity; and therefore This doubtless is what Mankind are chiefly concern'd to know.

And They that may be truly said *to know this Name of God*, are Such who have either so perfectly learn'd from *Others*, or so fully experienc'd *Themselves* that God governs the World by a *steady* and *regular* Providence, as to believe that he knows what Things are most *proper* and *expedient* for them, what Profit they may reap from *Misfortunes*, and what Good may accrue to them by any *Disappointment* or *Trouble*: Who are sensible likewise that *righteous is the Lord when they plead with him*; that *he never afflicts willingly*, and much less *delights to grieve* his Creatures; and that whenever he is *forced* to use the Rod of Correction, it is always with the *kind Intention* of an indulgent Parent, to prevent their falling into *greater* Mischiefs; and to make their *present* Sufferings if meekly submitted to and wisely improved, instrumental to their *future* Happiness: And who are firmly persuaded that God hath Power sufficient to *execute* every

thing which his Wiſdom and Goodneſs think fit to *contrive*; that none can ſtay his hand, or ſay unto him, What doſt thou?

Eph. 3. 20. But that *he is able to do exceeding abundantly above all that men can ask or think*;

Phil. 3. 21. *according to his* mighty Power *whereby he is able to ſubdue all things unto himſelf.*

Since therefore the *Name of God* is moſt legible in his *Attributes*, and thoſe Perſons attain to the *beſt* Knowledge of this Adorable Name, who are moſt ſenſibly convinced of theſe *Attributes* from the various Diſpenſations of his Providence; 'Tis every Man's *Intereſt* as well as *Duty*, to ſearch diligently after God by theſe allowable Means: Becauſe they who arrive to the *higheſt* Attainments herein, will find the *greater* Reaſon to relie upon him for *Protection* in all Dangers and Adverſity. So very juſt is that Addreſs of the *Pſalmiſt* to God, *They that know thy Name will put their Truſt in thee.* And this naturally leads me to ſhew under my

Second Head, the Nature of that Truſt and Confidence, which all Such as thus *know the Name of God* ought conſtantly to put in him. And here we muſt not imagine that a bare notional, unactive Affiance in God, or the Gravely ſaying upon any Occaſion, *God help me*, or *I hope God will ſupport me in my Affliction*,

on, or *I truſt he will deliver me out of all my Trouble*, that will anſwer the true Import of the Duty which my Text recommends; unleſs we faithfully do Our Part, by the Uſe of ſuch proper Means for our Own *Relief*, as the Nature of the Caſe, and the preſent Opportunity ſhall require. Our Own lawful Endeavours are the *inferiour* Inſtruments, by which God uſually *makes all things to work together for our good*; and tho' Succeſs is not *always*, yet 'tis for the moſt part anſwerable to *Theſe*: And they who expect to be Wiſe, Honourable, or Wealthy, without any Regard to an *honeſt Induſtry and Diligence*, rather prophanely *Tempt* than humbly *Truſt in the Name of God*. No Wonder then if ſuch Perſons are *diſappointed of their Hopes*, and whilſt they look for their *Hearts Deſire*, are deny'd the *Requeſt of their Lips*.

When the *Pſalmiſt* here expreſſes ſo great an Aſſurance, that *They who know the Name of God will put their Truſt in him*, he ſuppoſes that all ſuch Perſons will uſe their *beſt Endeavours* to help themſelves, before they preſume to hope that *his Faithfulneſs and Truth will be their Shield and Buckler*. The *Clown* in the *Fable* whoſe Cart ſtuck faſt in the Mire, when he pray'd to *Hercules* to pull it out for him, was directed to ſet his *Own Shoulder* to

the Wheel, and then, but not before he might reasonably expect His Superiour Aid and Assistance. And so must *all Christians* do in the like difficult Cases, if they desire to be eased of the Burthen they *feel*, or preserved from the Evils they *fear*; since 'tis certain that God will not bring That to pass, which They at the same time *Disregard*, or prevent that befalling them, which They are wholly *Unconcerned* how to avoid.

The most *sanguine* and *hearty* Persuasion that *God careth for us*, will not be able to excuse our own *Sloth* and *Improvidence*; nor will the *utmost* Endeavours prove available for our Safety and Defence, without a due Regard to support *These* by a *holy* and *unblameable* Life. *The Mercy of God* indeed *is over all his Works*, but This more Eminently shews it self in favour of *Those that fear him*: Such, as St. *Peter* expresses it, *who commit their souls unto him as to a faithful Creator*, by a patient Continuance in *Well-doing*. And therefore in order to trust aright in the *Name of God*, we must discharge a *good Conscience* as well as a *prudent Application*, by striving to live in all Respects as becomes the *Gospel of Christ*.

1 Epist. 4. 19.

'Tis the *Psalmist*'s Address in the Person of the Almighty to *Israel*; *Oh! that my People would have hearkened unto me!*

Psal. 81. 10, 14, 15.

For

For if Israel would have walked in my ways; I should soon have put down their Enemies, and turned my hand against their Adversaries. The Haters of the Lord should have been found liars: but Their time should have endured for ever. By which pious Address he intended to prove *doing Good*, to be a very substantial Part of a *holy* and *well-grounded* Confidence in God, and the *Condition* upon which we must expect a *happy issue* out of all our *Troubles*. With what *Seriousness* and *Impartiality* then ought all Orders and Degrees of Men to *commune with their own Hearts*, and "examine their Lives and Conversation "by the Rule of *God's Commandments*; "and wherein soever They shall perceive "themselves to have offended either "by *Will*, *Word*, or *Deed*, there to be- "wail their Own Sinfulness, and to con- "fess themselves to *Almighty God* with "full Purpose of Amendment of Life.

Exhort. to the Communion.

Thus if Men *order their whole Conversation aright*, or when they have done Amiss return to their Duty by a *timely Repentance*: Then God who is delighted with an *honest Industry*, and the chearful Resignation of our Affairs into his Hands and Disposal, will at all times *rejoyce over them for their Good and Happiness*, and *God even our God shall give us his Blessing*. *Though heaviness may endure for a Night*, yet to such industrious and holy Confi-

Deut. 30. 9.

Psal. 67. 6.

dents,

Pſal. 30. 5. dents, *joy will ſurely come in the Morning*:
Pſ. 126. 7. And he that upon any Account *goes on his way weeping and beareth forth good ſeed, ſhall doubtleſs return with Pleaſure and bring his Sheaves with him.* Which brings me to lay before you under my

Third Head, the Force of that Argument here uſed by the *Pſalmiſt*, to perſuade ſuch as *know the Name of God* to put their Truſt and Confidence in him, *For thou Lord haſt not forſaken Them that Seek thee.* And indeed if Men duly conſider *the Excellent Name of God*, ſince he never did, they may ſafely conclude he never will forſake them *that Seek and devoutly Truſt in him.* For he is the ſame infinitely Wiſe, Almighty, and moſt merciful
Heb. 13. 8. God *yeſterday to day and for ever. His hand is not ſhorten'd that it cannot ſave,*
Iſa. 59. 1, 2. *neither his ear heavy that it cannot hear*: And therefore unleſs our Sloth and Improvidence *ſeparate between Us and our God*, or our Iniquities *hide the Light of his Countenance from us*;
Pſal. 145. 19. *he will readily hear the voice of all ſuch as call upon him*, that They who ask Faithfully may never fail to receive Effectually.

No *Man* of any Principles or Honour will fail to aſſiſt his *Friend*, nor any kind and indulgent *Father* leave his *Children* in Diſtreſs; The one indeed may not be able, nor the other diſcern how, but

Good

Good Nature will direct Both to be Ready and Willing to do their Utmoſt for ſuch ſuffering Objects. But foraſmuch as in *God* there is no Defect of Wiſdom to *contrive*, of Power to *execute*, or of Goodneſs to *encline*; doubtleſs all ſuch as relie upon his Providence in *Well-doing*, ſhall want nothing that he knows to be Neceſſary or Expedient for them. Great indeed and very Numerous are the Promiſes which are made in *Scripture* to this Purpoſe. *Bleſſed is he that hath the God of* Jacob *for his help, and whoſe hope is in the Lord his God.* Pſ. 145. 4. *Great plagues remain for the ungodly, but whoſo putteth his truſt in the Lord mercy embraceth him on every Side.* Pſ. 32. 11. *The lions do lack and ſuffer hunger, but they who ſeek the Lord ſhall not want any good thing.* Pſ. 34. 10. *The Angel of the Lord taryeth round about them that fear him and hope in his mercy.* Pſ. 34. 7. *Oh taſt and ſee how gracious the Lord is! bleſſed is the man that truſteth in him.*

He therefore that depends upon God in the due Diſcharge of his own Duty, *ſhall be ſure to dwell under the Defence of the Moſt High, and abide under the Shadow of the Almighty*, and never will the Divine Providence ſuffer him to fall into any inſupportable State. *Though he walks through the valley of the ſhadow of death, yet his heart may be eſtabliſhed without any fear of evil*; Pſ. 23. 4.

for

for the *Eye of the Lord* will be upon him to guide him in the Way wherein he ſhould go; with his *Divine Rod and Staff* will he comfort him on every ſide, and *by his favourable Kindneſs* will he defend him from the Danger of every Enemy, and keep him in perpetual Peace and Safety.

The Mercy of God is a continual Spring always communicating it ſelf in one way or other, and only directing its Streams where they are moſt wanted and will be beſt received. Many aſtoniſhing Inſtances of *This* hath the Almighty openly ſhew'd to Such as committed their Affairs to his wiſe Diſpoſe in all Ages of the World. *Our fathers hoped in the Lord*, ſays the Pſalmiſt, *and were delivered; They truſted in him and were not confounded in the moſt perillous Times.* For as the ſame Mouth proceeds to argue, *He never deſpiſed the low eſtate of the Miſerable, nor will he hide his face from the Afflicted in the needful time of Trouble.* How remarkably Great was the Providence of God to *Joſeph*, in raiſing him by ill Uſage and a tedious Confinement, to be the *Prime Miniſter* in the *Egyptian* Court! Was not the Divine Mercy to the Widow of *Zarephath* very Particular, in conveying *unſeen Supplies* into a little

Pſal. 22. 4, 5.

Ver. 24.

Gen. 41. 40.

1 Kings 17. 14.

Cruiſe

Cruiſe of Oil, for her own ſeaſonable Relief and the future Subſiſtence of her whole Family? And muſt we not allow that God's tender Care of *Elijah* was equally Great when he cauſed the *Ravens*, thoſe Creatures which neglect their Own Young Ones, to bring conſtant Refreſhment of Bread and Fleſh to this *Prophet*, when he lay conceal'd by the Brook *Cherith* which is before *Jordan*? 1 Kings 17. 6.

Now, to uſe St. *Paul*'s Argument upon the like Occaſion, can we reaſonably think that the Divine Providence reaches to the *Jews* only, and that God does not concern himſelf for the Good and Happineſs of the *Gentiles*? Yes, as he goes on to argue, for the *Gentiles* alſo. And all theſe Things happened for *Enſamples*, and were recorded for the Inſtruction of *Future Ages*, that every good Chriſtian *through patience and comfort of the Scriptures might have hope*, that God will bring all his Affairs to the beſt and happieſt Iſſue. *Though the waves of the ſea*, as the *Pſalmiſt* expreſſes it, *are mighty and rage horribly*, yet 'tis the pious Man's Happineſs that *the Lord who dwelleth on high is mightier*. And therefore under the moſt *diſquieting* Thoughts and Apprehenſion of the Dangers that threaten him, ſuch a Perſon may conquer all the Surprizes of *frail* Nature, and ſupport his *ſinking* Spirits with this ſin- Rom. 3. 29. Pſ. 93. 5.

gle but very *encouraging* Reflection, that *the Lord will not forſake Thoſe that diligently Seek him.*

That the *Same* Event happens to the Righteous and the Wicked, and the *Beſt* Men ſometimes meet with the *worſt* Treatment in the World, is no juſt Reflection upon the Divine *Name* and *Providence.* For God always makes his Servants *ſtrength* hold Proportion with their *Burthen*; tho' they fall yet ſhall they not be utterly caſt down; but if Troubles abound *Conſolations* ſhall much more abound. *We are troubled on every* 2 Cor. 8. 9. *ſide*, ſays the Apoſtle, *yet not diſtreſſed*; *we are perplexed but not in Deſpair*; *perſecuted but not forſaken.* For as he argues in another place, *who ſhall ſeparate us from the Love of Chriſt? Shall Tribulation or Diſtreſs* Rom. 8. 35, 37. *or Perſecution or Famine or Nakedneſs or Peril or Sword? Nay in all theſe things we are more than Conquerors thro' him that loved us.* Why then may every humble Confident ſay in the moſt diſconſolate State, *art thou ſo caſt down Oh my Soul, and why art thou* Pſal. 27. 16. *ſo diſquieted within me?* Tho' things go ill at Preſent yet *tarry thou the Lord's Leiſure, be of good Courage and he ſhall comfort thy* 2 Pet. 2. 9. *heart. For he knows how to deliver the Godly out of Temptations*; and hath promiſed to reward thy *light and tranſient Sufferings* with a future State of Glory infinite in

De-

Degree and endleſs in Duration. And thus I am put in mind of haſtening to the Conſideration of my

Fourth Head, that having given an account of the *Text* as propounding a common Duty with the Ground and Reaſon of it, I may conclude the *Whole* with a proper Application to *Our ſelves*, and the preſent State of the Nation in general. You have heard what Perſons may be truly ſaid *to know the Name of God*, and what good Reaſon all ſuch have to relie ſecurely upon his *Providence*, in the uſe of *proper Means* for their own Intereſt and Support. And ſince the *Almighty* never hath, nor ever will forſake any *particular Chriſtian*, that ſhall commit his Affairs to him in ſuch a regular Way; Much leſs will he be wanting in his Care and Protection of every *State* and *Kingdom* profeſſing his holy Name; in whoſe good or ill Fortune ſuch a number of *particular Chriſtians* are immediately concerned. This is an Undoubted Truth, and *a Faithful Saying worthy to be received* by the *Engliſh* Church and Nation; having been ſo fully proved to us by a *Series* of happy and memorable Events. Some of theſe ſeaſonable Eſcapes owing to the *Divine Wiſdom* and *Goodneſs*, and Others ſurprizing Victories obtained by the *Almighty Arm and Power*: All conſpiring to ſhew, that as *the Sea encompaſſes*

our Land, ſo does the ſpecial Care and Protection of God ſurround *Us on every Side*.

Very frequent Oppoſitions have been given Us by our Adverſaries both at Home and Abroad, ever ſince the Reformation: Many *bold Invaſions* upon our Property and Laws *we have heard of*, and many more *Secret* Conſpiracies *Our Fathers have told Us*, which the *Providence* of God *hath Detected and brought to nought* in a moſt wonderful Manner. More than *Once* our *Own Eyes* have ſeen our *Religious* and *Civil* Liberties in Danger of being given up to the Will and Power of our Enemies; and yet the ſame watchful *Providence* hath reſcued *Theſe* by Methods ſo aſtoniſhing and eaſie, that We had little or nothing left to do in Either of theſe Caſes, than meerly not to refuſe our Own Safety and Happineſs. And even in the preſent Attempts to betray our *Liberties* and ruin the *beſt of Churches*, the Almighty hath again appeared ſo viſibly in our Behalf, by timely diſcovering the *Treaſon* and diſappointing the *Devices* of our conſpiring Enemies, that we have good Reaſon to hope, if we are not wanting in our *Own Duty* and *Endeavours*, he will not ſuffer any Deſign formed by Theſe againſt *Our Iſrael* to take Effect.

If we are not wanting in our *Own Duty* and *Endeavours*, I ſay: For God will no more

more preſerve Men from *Danger*, than he will *Eternally* ſave them, without their Own ready Will and Concurrence. When the *Pſalmiſt* reckons up the various Dependancies of Men for Protection, *whilſt Some truſt in Chariots and Others in Horſes*, he declares *He would remember the Name of the Lord*, as the moſt preſent and deſireable Help in Trouble. But he would not be hereby thought to encourage *folded* Hands or *preſumptuous* Thoughts: For a proper Remembrance of the Lord includes all *prudent Methods* to help Ourſelves, whilſt we humbly depend upon his Divine Care and Providence. In order therefore to *ſecure* and *perpetuate* to Ourſelves and our Poſterity the *Twofold* Happineſs of continuing a Reformed Church and a Free People, 'tis the *Indiſpenſable* Duty of every *True Engliſhman*, to be always prepared to do his Utmoſt, either by *Purſe* or in *Perſon*, to ſupport his Majeſty King *GEORGE* in the quiet Poſſeſſion of his Crown and Dignity, againſt the traiterous Attempts of a Bigotted *Popiſh Pretender* and all his Adherents: Some of which labour to Overturn the *State* from a Principle of *Revenge*, and others are taught to believe that to ruin the *Eſtabliſh'd Church* will prove Meritorious. Pſal. 20. 7.

It might be thought indeed no great Difficulty to recommend a Duty, to which all

all *Orders* and *Conditions* of Men ſtand ſo *Indiſpenſably* obliged, by their repeated Oaths of *Abjuration*, *Supremacy*, and *Allegiance*: But when we ſeriouſly conſider with what ſubtle *Equivocations*, fictitious *Parallels*, and *Jeſuitical* Arts, too many, and theſe not the *Meaneſt* of the People, endeavour to *Evade* and *Diſtinguiſh* away the Force of theſe Sacred Obligations; we muſt be content, I fear, *to be inſtant in Seaſon and out of Seaſon* too, without ſeeing Our Perſuaſions *proſper in the Thing whereto we deſign them.* But whether Men will hear, or whether they will deſpiſe what we ſay upon this Occaſion, 'tis *Our Office* and *Buſineſs*, purſuant to *the Declaration lately ſubſcribed by the Moſt Reverend the Archbiſhop, and the Right Reverend the Biſhops*, to deſire, to intreat, to beſeech, nay, to conjure them, to conſider the great Danger the *Proteſtant* Religion is expoſed to by the preſent Unnatural *Rebellion*, and in Conſequence hereof to move together, like a Body animated with One and the Same Spirit, in their Endeavours after *the Things which belong to their Peace, before Theſe be hid from their Eyes.* And may it become a *growing* Emulation amongſt all *Sorts* and *Degrees* of Men, *to render to all their Dues, Tribute to whom Tribute is due, Fear to whom Fear, Honour to whom Honour*, as it hath been Lately to vilifie, traduce,

and injure *Theſe* by deceitful Practices and lying Words.

Such a reaſonable Conduct will ſoon procure *Peace in all our Borders*, and effectually provide for the *future* Welfare of the Nation to lateſt Poſterity. For by theſe Means we ſhall learn to preſerve *a good Conſcience towards God and One Another*; which is the beſt Method to make our holy Truſt and Reſignation acceptable to him. 'Tis by *walking worthy of that holy Vocation wherewith we are called*, that Men muſt qualifie themſelves for the *Divine Protection*, and hope *to ſee the Salvation of the Lord*. The *loudeſt* Acknowledgments for *paſt Favours* and the *ſteadieſt* Relyance upon God for *future Help*, will be as uſeleſs and inſignificant as *Water ſpilt upon the Ground*, unleſs *we break off our Sins by Repentance and our Iniquities* by living as Chriſtians and loving as Brethren. We know too ſenſibly by fatal Experience, that the *Diviſions* no leſs than the *Sins* of a Kingdom tend to weaken and expoſe it: The ſureſt Way therefore to conſult the Publick Safety and Happineſs, is *to lead quiet and peaceable Lives in all Godlineſs and Honeſty*. Very remarkable to this purpoſe is the wiſe *Ammonite*'s Advice to *Holerfernes*, upon his Reſolution to attack the *Jews* that inhabited *Bethulia*; *Now therefore my Lord and Governour, if there be any Evil in this People and they ſin againſt their God, let us conſider* Judith 5. 20, 21.

conſider that This ſhall be their Sin, and let us go up and we ſhall Overcome them. But if there be no Iniquity in their Nation let my Lord now paſs by; leſt their Lord defend them and their God be for them, and We become a Reproach before all the World.

In ſhort: If We of this Church and Nation, who have met with ſo many Opportunities of *knowing the Name of God*, from the remarkable Appearances of his *Providence* in Our Favour, ſhall commit Our Cauſe to him in the Practice of true *Religion* and *Loyalty*, we may reaſonably expect that his *Former Mercies* will prove ſo many agreeable Earneſts of his *Future* Love and *Indulgence*. If we arm Ourſelves with *Innocence* and provide Ourſelves with *Faith*; God *will defend us under his Wings and we ſhall be ſafe under his Feathers*. And if All that bear any Authority or Office will reſolve *heartily to play the Men*, for the Defence of their Religion and their Country's Good, we need not fear the *Madneſs of the People nor the Inſurrection of Wicked Doers*, but may ſafely leave the Event of Our Counſels and Endeavours to that *Wiſdom* which is Infinite, and with that *Goodneſs* and *Power* that can never fail: In ſure and certain Hope of ſeeing the Accompliſhment of that Divine Promiſe to *Iſrael*, which the many Deliverances we have received will juſtifie us in applying to our Own Church and Nation: *Fear not thou O Iſrael for I am with thee; be not diſmayed for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the Right Hand of my Righteouſneſs. Behold all they that were incenſed againſt thee ſhall be aſhamed and be confounded; They that War againſt thee ſhall be as nothing, and they that contend with thee ſhall periſh.*

Iſa. 41. 10, 11, 12.

FINIS.